



**A booke, or coun-
seill against the disease
commonly called the
sweate, or swea-
tyng sicknesse.**

Made by Ihon Latas
doctour in phisicke.

Very necessary for euery
personne, and muche requi-
site to be had in the handes
of al sortes, for their better
instruction, preparacion and
defence, against the soue-
rein compng, and fear-
ful assaultyng of the
same disease.

1553.



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To the righte honourable
William Earle of Penbroke, Lorde
Harbert of Cardife, knight of the honour-
able ordre of the garter, and president of
the kynges h gines counseill in
the marches of Wales:
Ihon Latus witheth
heltb and honour.



At the fereful tyme
of the sweate (righte
honourable) many res-
orted vnto me for
counseil, among whōe
some beinge my fren-
des & acquaintance, desired me to write
vnto them some litle counseil howe to
gouerne themselves therein: sayng al-
so that I should do a greate pleasure
to all my frendes and contrymen, if I
would deuise at my laisure some thig,
whiche from tyme to tyme might re-
maine, wherto men might in such cases
haue a recourse & present refuge at all
nedes, as thē they had none. At whose
requeste, at that tyme I wrote diuerse
counseiles so shortly as I could for the

The Epistle.

present necessite, whiche they bothe
vsed and dyd geue abrode to many o-
thers, & further appoynted in my self,
to fulfill (for so much as laye in me) the
other parte of their honest request for
the tyme to come. The whiche the bet-
ter to execute and bypuge to passe, I
spared not to go to all those that sente
for me, bothe poore, and riche, day and
night. And that not only to do the that
ease that I could, & to instructe the for
their recouery: but to note also throz-
ughly, the cases and circumstaunces of
the disease in diuerse persons, and to
vnderstande the nature and causes of
thesame fully, for so much as might be.
Therefore as I noted, so I wrote as
lasure then serued, and finished one
booke in Englishe, onely for Englishe
men not lerned, one other in latine for
men of lerninge more at large, and ge-
nerally for the help of the which heres-
after should haue nede, either in this
or other countreys, that they may lerne
by our harmes. This I had thoughte
to haue set furth before christmas, & to
haue

haue geue to your lordshippe at new
perestide, but that diuerie other busi-
nesses letted me. Neuertheles that
which then coulde not be done cometh
not now out of season, although it be
neuer so simple, so it may do ease here-
after. which as I trust this shal, so for
good wil I geue and dedicate it
vnto your good Lordshippe,
trustyng thesame will take
this with as good a mind,
as I geue it to your
honour, whiche our
Loide preserve and
graunt long to
continue.

At London the first of April.

1552.

The booke of Thon Caius
against the sweatyng sickness.



And beyng bozne
not for his owne vse
and comoditie alone,
but also for the com-
mō benefite of many,
(as reason wil and al
good authoures wyte) he whiche in
this world is worthy to lyeue, ought al-
wayes to haue his hole mynde and in-
tente geuen to profite others. whiche
the thyng to shewe in effecte in my
selfe, although by fortune some way-
es I haue ben letted, yet by that whiche
the fortune cannot debarre, some
waies again I haue declared. For af-
ter certein yeres beyng at cambrige, I
of the age of .xx. yeres, partly for myne
exercise and professe what I coulde do,
but chesely for certein of my very fre-
des, dyd translate out of Latine into
Englishe certein workes, hauing no
thyng els so good to gratifie them-
selues. wherof one, of S. Chrysostome de
modo orandi deum, that is, of pray-
nyng

net to praye to god, I sent to one my frende then being in the court. One other, a woork of Erasmus de vera theologia, the true and redy waye to reade the scripture, I dyd geue to maister Augustine Stiwarde Alderman of Norwiche, not in the ful as the authore made it, but abbreviate for his only purpose to whome I sent it, Laying out many subtille thinges, made rather for great & learned diuines, the for others. The thirde was the paraphrase of the same Erasmus vpon the Epistle of. S. Jude, whiche I translated at the requeste of one other my deare frende.

These I did in Englishe the rather because at that tyme men ware not so geuen all to Englishe, but that they dyd fauoure & mapteine good learning contained in tongues & sciences, and did also study and apply diligently the same the selues. Therfore I thought no hurte done. Sence þ tyme diuerse other thynges I haue written, but with entente neuer more to write in
A. Mij. the

A Counseill against

the Englishe tongue, partly because the comoditie of that which is so written, passeth not the compasse of Eng-lande, but remaineth enclosed within the seas, and partly because I thought that labours so taken should be halfe losse among them whiche sette not by learning. Thirdly for that I thought it beste to avoide the iudgement of the multitude, from whome in maters of learning a man shalbe forced to dissent, in disprouing that whiche they most approue, & approuing that whiche they moste disallowe. Fourthly for that the common settpug furthe and printig of euery foolishhe thyng in englishe, both of phisicke vnperfectly, and other matters vndiscretly, diminisheth the grace of thynges learned set furth in the same. But chiefly, because I wolde geue noue example or comforte to my countrie men, (whō I wolde to be now, as here tofore they haue bene, comparable in learning to men of other countreies) to stonde onely in the Englishe tongue, but to leaue the
Simplicitie

simplicite of thesame, and to procede
further in many and diuerse knowes
leges bothe in tongues and sciences at
home and in vniuersities, to the ad
ouynng of the cōmon welthe, better
seruice of their kpng, a great pleasure
and commodite of their owne selues,
to what kinde of life soeuer they shold
applie them. Therefore whatsoeuer
sence that tyme I minded to write, I
wrote v̄ same either in greke or latine.
As firste of all certein commentaries
vpon certein bokes of William fras
mough, maister of art in Cambridge, a
man of great witte, memorie, diligence
and learnng, brought vp in thesame
scholes in Englande that I was, euer
frō his beginnng until his death. Of
the which bokes. ij. of cōcinētia (or cōs
tinence) wer in prose, & reste in metre
or verse of diuerse kindes. One a com
forte for a blind man. Entitled ad Aem
lianum cæcum consolatio. one other
Epyrota, seu incendiū sodomorū,
the burnng of Sodome. The thirde
Laurentius, expressing the tourmentes

A Counseill against

of Saincte Laurence. The fourthe,
Idololatria, Idolatrie, not after the
trade and veine of scripture (wherein
he was also very well exercised) but
conformable to scripture and after the
civile and humane learning, declar-
ing them to worshipping Mars, that
warre, or fight: Venus, that lye in-
continently: Pluto, that folowe riches
couteously: and so forth through all
vices used in his time. The fiveth booke
Arete, vertue: the sixth, Epigrames,
contained in two bookes, whiche by an
epistle of his owne hand before þe booke
yet remainyng, he dedicated unto me,
purposyng to have done many more
pretty thynges, but that cruell death
prevented, and toke him away wher he
and I was borne at Norwiche, in the
yere of our Lord M.d. xxvii. the xxiiij.
daie of September, beyng then of the
age of. xxv. yeres, vii. Monethes, and
viij. daies, a greate losse of so notable a
pious man. These workes at his death
he willed to comme to my handes, by
which occasion after I had viewed the,
and

and perceiued them ful of al kyndes of
learnynge, thinkynge the no workes for
all me to vnderstande without helpe,
but such as were wel sene in all sortes
of authours: I endeouored my selfe
partely for the helpe of others, & part-
ly for mine owne exercise, to declare
vpon them the profite of my studie in
ciuile and humane learnynge, and to
haue before mine eyes as in a worke
(which was alwayes my delyght) how
muche I had profited in the same.
Thys so done, I ioyned euery of my
commentaries to euery of hys saied
bookes, saier written by Nicolas Ber-
gate puple to the saied Maister Fras-
myngham, myndynge after the iudge-
ment of learned men had in thesame,
to haue set theim furthe in prynte, if it
had ben so thought good to theim. For
whych cause, at my departynge into
Italie, I put an Epistle before theim
dedicatorie to the right Reuerend fa-
ther in God Thomas Chirlype, now
Bishoppe of Norwiche, because the
same maister Framyngham loued hym
aboue

A Counseill against

aboue others. He after my departure
deliuered the booke to the reuerende
father in god Iho Shippe, late bishop
of Hereforde, then to W. Thirle, tu-
tor to the sayd maister frampnghā, frō
him to sp: Richard Mouline, now am-
bassadoure for ꝑ hinges maiestie with
thēperour, then to W. Tailour Deane
of Lincolne, and sp: Thomas Smithe
secretarie after to ꝑ hynge's Maieſtie,
all great learned men. Frō these too:
thers they wente, among whome the
booke died, (as I suppose,) or els be
closely kept, that after my death they
may be sett furthe in the names of them
which now haue thē, as their workes.
Howe soeuer it be, wel I knowe that
at my returne out of Italie (after .viij.
yeres continuance ther) into Englan,
I coulde neuer vnderstand wher they
wer, although I bothe diligently and
desirouſely sought thē. After these I
translated out of Greke into Latine a
litle booke of Nicephorus, declaringe
howe a man maye in praisinge confesse
hym selfe, which after I dyd geue vnto
to

to Iohn Brome bacheler in arte, a pong
man in peres, but in witte & learning
for his tyme, of great expectaciō. That
done I beganne a chronicle of the cite
of Norwiche, of the beginninge therof
& thinges done ther frō tane to time,
The matere wherof yet rude and vnz
digested lyeth by me, which at laisure
I minde to polishe, and to make an
end of that I haue begunne. And to be
thorte, in phisicke diuerse thynge I
haue made & settefurth in print bothe
in Breke and Latine, not myndng to
do other wise, as I haue before said, al
my life: for which cause al these thin
ges I haue rehersed, els superfluous
in this place. Yet see, meaning now to
counsell a litle agaynst the sweatng
sicknesses for helpe also of others, not
withstandng my former purpose, two
thynge compell me, in writynge ther
of, to retorne agayne to Englyshe,
Necessite of the matter, & good wyl to
my countrey, frendes, & acquaintance,
whiche here to haue required me, to
whome I thinke my selfe bove.

Necessite,

A Counsell against

Necessite, for that this disease is almost peculiar vnto vs Englishe men, and not common to all men, folowynge vs, as the shadowe the body, in all countries, albeit not at all times. Therfore compelled I am to vse this our Englishe tongue as best to be vnderstande, and moste nedeful to whome it most foloweth, most behoueth to haue speedy remedie, and often tynes leaste waye to places of succoure and comforte at lerned mennes handes: and leaste nedefull to be sett furthe in other tongues to be vnderstand generally of all persons, whome it either haunteth not at all, or els very seldome, as ones in an age. Thinkynge it also better to write this in Englishe after mine owne meanynge, then to haue it translated out of my Latine by other after their misvnderstandynge.

Good wyl to my countrie frendes and acquaintance, seynge them wpyth out defence yelde vnto it, and it fiercely to invade the, furiously handle them, speedily oppresse them, vnmerecyfully

fully choke them, and that in no small numbers, and such persons so notably noble in birthe, goodly conditions, graue sobrietie, singular wisdom, and great learning, as Henry Duke of Suffolke, and the lord Charles his brother, as fewe hath bene senelike of their age: an heuy & pitiful thng to here or see. So that if by onely learned men in phisicke & not this waye also it should be holpen, it were nedeful al; most halfe so many learned men to be redy in euery toun and citie, as there should be sweatynge sicke folkes. Yet this notwithstanding, I wlll euery man not to refuse the counsell of the present or nighe phisicien learned, who maie, accordng to the place, persone, cause, & other circumstances, geue more particular counsell at nede, but in any wise exhorite him to seeke it with all diligence. To this enterprise also as monge so many learned men, not a litle stirreth me the gentilnes and good willes of al sortes of men, which I haue well proued heretofore
by

A Counsell against

by my other former booke. Mindinge
therefore with as good a will to geue
my counsell in this, and trusting for no
lesse gentlenes in the same, I will
plainly and in English for their better
vnderstandynge to whome I write,
firste declare the beginnyng, name,
nature, and signes of the sweatyng
sickness. Next, the causes of the same.
And thirdly, how to preserve men fro
it, and remedy them whē they haue it.

The begins
nyng of the
disease.

In the yere of our Lorde God, M.
CCCC.lxxxv. shortly after the.vij.
dape of august, at whiche tyme kynge
Henry the seventh arrived at Milford
in Walles, out of Fraunce, and in the
firste yere of his reigne, ther chaunced
a disease among the people, lastyng the
reste of that monethe & all september,
which for the soubdaine sharpenes and
vndone cruelnes passed the pestilence.
For this commonly geneth, in.oz.iiij.
often.vij. sumtyme it, as that firste at
Athenes whiche Thucidides describ-
beth in his seconde booke, sumtyme. xj.
and sumtyme. xiiij. dapes resprete, to
whome

whome it vereth. But that immediatly
killed some in opening their win-
dowes, some in plaieng with childre in
their strete doores, some in one hour,
many in two it destroyed, & at the lon-
gest, to thē that merilye dined, it gaue
a sorowful Supper. As it founde them
so it toke them, some in sleape some in
wake, some in mirth some in care,
some fasting & some full, some busy and
some idle, and in one house sometyme
three sometime fūe, sometyme seuen
sometyme eght, sometyme moze some-
tyme all, of the whyche, if the haulte
in euerye Towne escaped; it was
thoughte great fauour. Now, or wpth
what maner it toke them; with what
grieffe, and accidentes it helde theym;
herafter thē I wil declare, whē I shal
come to shewe the signes therof. In
the mene space, know that this diseale
(because it most did stand in sweating
from the beginning until the ending)
was called here, the Sweating sick-
nesse: and because it firste beganne in
Englande, it was named in other co-

B.i. untries

the Sweat.

untries, the englishe Sweat. Yet some
coniecture that it, or the like, hath bene
before seene among the Grekes in the
siege of Troie. In the perour Octauis
us warres at Cantabria, called nowe
Biscaye, in Hispanie: and in the Tur-
kes, at the Rhodes. How true that is,
let the aucthours loke: how true thys
is, the best of our Chronicles sheweth,
& of the late begonne disease the fre the
memorie yet confirmeth. But if the
name wer now to be geuen, and at my
libertie to make the same: I would of
the maner and space of the disease (by
cause the same is no sweat only, as her
after I will declare, & in the spirites)
make the name Ephemera, which is to
say, a feuer of one naturall day. A feuer,
for the feruor or burning, drieth & swe-
ating feure like. Of one naturall day,
for that it lasteth but the time of xxiiij
houres. And for a distinction from
the commune Ephemera, that Galene
writeth of, comming both of other ca-
uses, and wpth unlike paines, I would
putte to it either Englishe, for that it
fol;

follooweth someche English menne, to
whō it is almoste proper, & also began
here: or els pestilent, for that it cometh
by infection & putrefaction, other wise
then doth the other Ephemera. wher
che thing I suppose may the better be
done, because I se straunge and no en
glish names both in Latine and Gre
ke, by commune vsage taken for En
glish. As in Latyn, Feure, Quotidia,
Tertian, Quartane, Aler, Infection,
Pestilence, Vomite, Person, Reines
Meines, Peines, Chamere, Numbre,
&c. a litle altered by the commune pro
nunciacion. In Greke, Pleuresie, Is
chiada, Hydrops, Apostema, Phleg
ma, and Chole: called by the vulgare
pronunciatio, Schiatica, Dropsie, Im
postume, Phlegme, & Choler: Gene
also, and Boutpre, Sciourel, Mousle,
Koppe, Phrase, Paraphrase, & cephe,
wherof cometh Chaucers couercephe,
in the romant of the Rose, writtē and
pronounced comōly, herchief in s̄ south,
& courchief in the north. Therof euery
head or principall thing, is comonly
called cephe, pronounced & writtē, chief
B. ij. Werp

the Sweat.

Very many other there be in our com-
mune tongue, whiche here to rehearse
were to long. These for an example
shortely I haue here noted. But for
the name of this disease it maketh now
no matter, the name of Sweat being
commonly vsed. Let vs therefore returne
to the thing, which as occasiō & cause
serued, came againe in the. M.D.vi.
the.xxi.peare of the said Kpng Hen-
ry the seventh. After that, in the peare
M.D.xvii. the .ix. peare of Kpng
Henry the viii. and endured from Iu-
ly, vnto the midst of Decēbre. The .iiii.
tyme, in the peare. M.D.xxviii. the
xx. peare of the said Kpng, beginning
in the ende of May, & continuing Iune
and Iuly. The fifth tyme of this fear-
ful Ephemera of Englande, and pesti-
lent Sweat, is this in the peare. M.D.
LII. of oure Lorde G D D, and the
fifth peare of oure Soueraigne Lorde
king Edwards the sixth, beginning at
Shrewesbury in the midst of April,
proceedinge with greates mortalitie to
Ludlowe, Breckene, and other places
in

in Wales, then to Wexcheſtre, Co-
uentre, Drenfoorde, and other townes
in the Southe, and ſuche as were in
and aboute the way to London, wher
ther it came notablie the ſeuenth of
Iuly, and there continuing ſore, with
the loſſe of. vii. C. lxi. from the .ix. day
vntil the .xvi. dape, beſides thoſe that
died in the .vii. and .viii. dayes, of who
no regiſtre was kept, fro that it abated
vntil the .xxx. day of the ſame, with the
loſſe of. C. xlii. more. Then ceaſſing
there, it wente from thence throughe
al the eaſt partes of England into the
Northe vntill the ende of Auguſte, at
whiche tyme it diminiſhed, and in the
ende of Septembre fully ceaſſed.

This diſeaſe is not a Sweate onely,
(as it is thought & called) but a feuer,
as I ſaied, in the ſpirites by putrefac-
tion venemous, with a ſight, trauaile,
and labour of nature againſte the in-
fection recepued in the ſpirites, wher-
vpon by chaunce foloweth a Sweate,
or iſſueth an humour compelled by na-
ture, as alſo chanceth in other ſickneſſe

B. iiij. les

the Sweat.

tes whiche consist in humours, when they be in their state, and at the worst in certain daies iudicial, as wel by vomites, bleedings, & fluxes, as by sweates. That this is true, the self sweates do shewe. For as in vttter busineses, bodies & soles do labour, by trauail of the same are forced to sweat, so in inner diseases, the bodies traueiled & labored by the, are moued to the like. In which labors, if nature be strong & able to thrust out the poisse by sweat (not otherwise letted) & perspire escapeth; if not, it dieth. That it is a feuer, thus I haue partly declared, and more wil streight by the notes of the disease, vnder one shewing also by the same notes, signes, and short variance of the same, that it consisteth in the spirites. First by the paine in the backe, or shoulter, paine in the extreme partes, as arme, or legge, with a flushing, or wind, as it semeth to certeine of the patientes, flieng in the same. Secondly by the grief in the liuer and the nigh stomacke. Thirdly, by the paine in the head, & madness
of

of the same. Fourthly by the passion
of the hart. For the flushing or wynde
comming in the vtter and extreame
partes, is nothing els but the spirites
of those same gathered together, at the
first entring of the euell aire, agaynst
the infection therof, & styng the same
from place to place, for their owne sa-
uegarde. But at the last infected, they
make a grief where they be forced, whi-
che comonly is in tharme or legge (the
farthest partes of their refuge) the
backe or shulder: tryng ther first a bāt
as good souldiers, before they wil let
their enemy come further into their
dominion. The other grefes be there-
fore in thother partes aforesaid & sozer,
because the spirites be there most ple-
tuous as in their founteines, whether
alwaies the infection desireth to go. For
fro the liuer, the nigh stomack, braine,
and harte, come all the .iij. sortes, and
kynnes of spirites, the gouernoures of
oure bodies, as firste spronge there.
But from the hart, the liuish spirites.
In putrifying wherof by the euell aley
in

the Sweate.

in bodies hit for it, the harte is oppressed. Wherupon also foloweth a marvellous heauinesse, (the fifthe token of this disease,) and a desire to sleape, neuer contented, the senses in al partes beynge as they were bounde or closed vp, the partes therfore left heup, vnlisuish, and dulle. Laste foloweth the shorte abidinge, a certeine Token of the disease to be in the spirites, as wel may be proued by the Ephemera that Galene writethe of, whiche because it consisteth in the Spirites, lasteth but one natural day. For as fire in hardes or straw, is sone in flambe & sone oute, euen so heate in the spirites, either by simple distemperature, or by infection and putrefaction therein conceived, is sone in flambe and sone out, and soner for the vehemence or greatnes of the same, whiche without lingering, consumeth sone the light matter, contrary to al other diseases resting in humours, wherein a fire ones kindled, is not so sone put out, no more then is the same in moiste woodde, or fat Sea coles,

as

as well by the particuler Example of
the pestilence, (of al others most lyke
vnto this) may be declared, whyche by
that it standeth in euil humors, tarieth
as I said, sometyme, from .iiiij. viij. ix. &
x. vntill .xiiij. dayes, differentlie from
this, by reason therof, albeit by infec-
tion most lyke to this same. Thus
vnder one labourer whortelle I haue de-
clared, bothe what this disease is,
wherein it consisteth, howe and with
what accidentes it grieveth and is dif-
ferente from the Pestilence, and the
propre signes, and tokens of thesame,
without the whiche, if any do sweate,
I take theym not to Sweate by this
Sickenesse, but rather by feare, heate
of the peare, many clothes, greate ex-
ercise, affection, excesse in diet, or at
the worst, by a smal cause of infection,
and lesse disposition of the body to this
sicknes. So that, insomuche as the bo-
dy was nat al voide of matter, sweate
it did when infection came: but in that
the mattere was not greate, thesame
coulede neyther be perillous nor paine:

the Sweat.

ful, as in others, in whom it was greater cause.

The causes.

Hetherto I haue shewed the beginning, name, nature, & signes of this disease: now I will declare the causes, which be .ij. infectio, & impure spirites in bodie corrupt by repletio. Infectio, by thaire receiuing euil qualities, distemping not only þe herte, but the hole substance therof, in putrifying the same, & that generall .ij. waies. By the time of the yere vnnatural, & by the nature & site of the soile & region. wherunto maye be put the particular accidentes of this same. By the time of the yere vnnatural, as if winter be hot & drie, somer hot and moist: (a fit time for sweates) the spring colde and drie, the fall hot & moist. To this maye be ioyned the euil disposition by constellation, which hath a great power & dominion in al earthly thinges. By the site & nature of the soile & regio, many waies. First & specially, by euil mistes & exhalations drawn out of the ground by the sunne in the heate of the yere, as chanced among the Grekes in the siege of Troy, where

Wherby died firste dogges & mules, af-
ter, mē in great numbꝛe: & here also in
Englād in this m.d.lj. yeare, the cause
of this pestilent sweate, but of dyuers
nature. Whiche miste in the countrie
wher it began, was sene flie frō tounne
to tounne, with suche a stincke in moꝝ-
ninges & eueninges, that mē could scar-
cely abide it. The by dampes out of the
earth, as out of Galenes Barathrū, or
the portes auernū, or aornū, the damp-
pes wherof be such, that thei kill þe bir-
des flieg ouer them. Of like dampes, I
heard in the north cōūtry in cole pits,
wherby the laboring mē be streight kil-
led, except before the houre of coming
therof (which thei know by þe flame of
their candle) thei auoid the ground. Thir-
dly by putrefactiō or rot in groun-
des af-
tre great floudes, in carions, & in dead
men. After great floudes, as happened
in þe time of Gallien thēperoz at rome,
in Achaia & Libia. wher the seas sodai-
nly did ouerflow þe citie nigh to þe sa-
me. And in the .xi. yeare of Pelagius,
when al the floudes throughe al Ita-
lye didde rage, but chieflie Tibris at
Rome,

the Sweat.

at Rome, whiche in many places was
as highe as the walles of the cite.

In carions or dead bodles, as fortun'd
here in Englande vpon the sea ban-
kes in the tyme of King Alured, or
Alfred, (as some Chroniclers wylte)
but in the time of king Ethelred after
Sabellicus, by occasion of drowned
Locustes cast vp by the Sea, which by
a wynde were driuen oute of fraunce
thether. This locust is a flie in bignes
of a mānes thumbe, in colour broune,
in shape somewhat like a greshopper,
hauing. vi. fiete, so many wynges, two
tieth, & an hedde like a horse, and ther
fore called in Italy Caualleto, where
ouer the cite of Padoa, in the yere. m. d
xlj. (as I remembre,) I, with manie
more did see a swarme of theim, whos
se passage ouer the cite, did laste two
hours, in bzeadth inestimable to euery
man there. Here by example to note
infection by deadd menne in warres.
either in rotting about the ground, as
chaunced in Athenes by theim of E-
thiopia, or els in bepng buried ouerly
as

as happened at Bulloigne, in the yere
M. D. xlv. the yere after king Hen-
ry the eight had conquered the same, or
by long continuance of an hoste in one
place, it is more playne by dayly expe-
rience, then it needeth to be shewed.

Therefore I wil now go to the fourth
especial cause of infectiō, the pent aier,
breaking out of the ground in yearth-
quakes, as chaunced at Venice in the
firste yere of Andrea Dandolo, then
Duke, the. xliiii. day of Januarie, and
xx. hour after their computation. By
which infectiō many died, & many wer
borne before their time. The v. cause
is close, & vnstirred aier, & therefore pu-
trified or corrupt, out of old welles, ho-
les in þe ground made for grain, wherof
many I did se in & about Pesarō in It-
aly, by openig the aier a great space,
as both those countreine do cōfesse, & al-
so by exāple is declared, for þe maner in
openig the vnwarely be killed. Out of
caues, & tōbes also, as chaūced first in
the country of Babilonia, proceeding af-
ter into Grece, and so to Rome, by oc-
casion

caſſon that y^e ſouldiers of the emperor
 Marcus Antoninus, vpon hope of mor-
 tality, brake vp a golden coffine of Au-
 dius Caſſius, ſpiēg a litle hole therin,
 in the tēple of Apollo in Seleucia, as
 Ammianus Marcellinus writeth. To
 theſe mai be ioyned the particular cau-
 ſes of infectiō, which I cal the acciden-
 tes of the place, augmenting theſame.
 As nigh to dwelling places, merſhe, &
 muddy groundes, puddles or donghil-
 les, ſinkes or canales, eaſing places or
 earſions, deade ditches or rotten gro-
 undes, cloſe aier in houſes or uallets,
 with ſuche like. Thus muche for the
 firſte cauſe.

The ſecond cauſe of this Englyſhe
 Ephemera, I ſaid were thimpure ſpi-
 rites in bodieſ corrupt by repletiō. Re-
 pletion I cal here, abundance of humo-
 res euell & malicioſe, from long tyme
 by litle & litle gathered by euell diete,
 remaining in the bodie, coming either
 by to moche meate, or by euell meate in
 qualitie, as infected frutes, meates of
 euell uſe or nutriment; or both ioyned y^e.

To

To ſuch ſpirites when the aire infectiue cometh cōſonant, the be thei diſtillered, corrupted, ſore handled, & oppreſſed, the nature is forced, & the diſeaſe engendred. But while I doe declare theſe impure ſpirites to be one cauſe, I muſt remoue your imputes fro ſpirites to humours, for that the ſpirites be fedde of the fineſt partes therof, & after bringe you againe to ſpirites where I toke you. And forſomuche as I haue not yet forgotten to whome I write, in this declaration I will leaue a part al learned & ſubtil reaſons, as here bold & vnniete, & onely uſe ſuche as be moſt euidēt to whom I write, & eaſieſt to be vnderſtanden of the ſame: and at ones therewith ſhew alſo why it haūteth vs Engliſh men more then other nations. Therefore I paſſe ouer the vngētle ſauoure or ſmell of the ſweate, groſſeneſſe, colour, and other qualities of the ſame, the quantitie, the daunger in ſtopping, the maner in coming further, or hardly, hot or cold, the notes in the extremitētes, the ſtate longer or ſoer,

soze, with suche others, which mai be
 tokens of corrupt humours & spirites, &
 onli wil stād bpō.iii. reasons declaring
 same swet by gret repletio to be in vs
 not otherwile for al y euel aire apt to
 this disease, more thē other natiōs. For
 as herafter I wil shew, & Galē cōfir-
 meth, our bodieś cā not suffre any thig
 or hurt by corrupt & infectiue causes,
 except ther be in thē a certē mater pre-
 pared apt & like to receiue it. els if one
 were sick, al shuld be sick, if in this co-
 untri, in al cōntres wher the infection
 came, which thig we se doth not chāce.
 For touching the first reaso, we se this
 sweting sicknes or pestilēt Ephemera,
 to be oft in Englād, but neuer entreteth
 Scotland, (except the borders) albeit
 thei both be ioinctly within the cōpas
 of on sea. The same begīning here, hath
 assailed Brabant & the costes nigh to
 it, but neuer passed Germany, where
 ones it was in like facio as here, with
 great mortalitie, in the yere. m. d. xxiij.
 Cause wherof none other there is na-
 turall, then the euell diet of these thre
 countreyes

contries whiche destroy more meates
and drinckes withoute al orde, cōue-
niet time, reaso, or necessite, the eithē
Scotlande, or all other countries vnder
the sunne, to the greate annoiaunce
of their owne bodies and wittes, hin-
derance of theim which haue nede, and
great dearth and scarcitie in their cō-
mon welthes. Wherefore if Esculapius
the inuentour of phisike, & sauer of mē
from death, and restorer to life, should
returue again into this world, he could
not saue these sortes of men, hauing so
moche sweatynge stuffe, so many euill
humoures laid vp in store, fro this dis-
pleasante, feareful, & pestilent disease:
except thei would learne a new lesson,
& folowe a new trade. For other wise,
neither the auoidynge of this countrie
(the seconde reason) nor flyng into o-
thers, (a commune refuge in other
diseases) wpll preserue vs Englishe
men, as in this laste sweate is by ex-
perience well proued in Wales, An-
twerpe, and other places of Brabant,
wher only our contrimen were sicke,
.Aij. and

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& none others, except one or if others
of the English diete, which is also to be
noted. The cause hereof natural is
onely this, that they caried ouer with
thē, & by lyke diete ther increased that
whiche was the cause of their disease.
Wherefore lette vs assertheine our
selues, that in what soeuer contrie
lyke cause and matter is, there com-
myng lyke aier and cause efficient, wil
make lyke effecte and disease in per-
sons of agreable complexions, age, and
diete, if the tyme also doe serue to
these same, and in none others. These
I putte, for that the tyme of the pere
hote, makethe moche to the malice of
the disease, in openyng the pores of
the body, lettynge in the euill aier,
resolupnge the humores and makynge
them flowable, and disposing therfore
the spirites accordyngly, besyde,
that (as I shewed in the first cause of
this pestilente sweate) it stirreth and
draweth out of the erthe euill exhalas-
tions and mistes, to thinfecion of the
aier and displeasure of vs. Diet I put,
for

For that they of the contrarie diet be not troubled with it at all. Age and complexion, for this, that although it spareth no age of bothe kindes, nor no complexion but some it toucheth, yet for the most parte (whereby rules and reasones be alwayes to be made) it vnter them of the middle age, best lusse, and them not moche vnder that, and of complexions hote & moiste, as fitteste by their naughtye & moche subtiltie of blode to fede the spirites: or nigh and lyke to thesame in some one of the qualities, as cholericke in hote, phlegmatike in moister, excepte those ther their qualities, as drynesse in cholericke, & cold in phlegmatike, by great dominion ouer thother, did lette. For the cleene contrarie complexions to the infected aier, alwaies remaine helthful, saulfe and better then tofore, the corrupte and infected aier notwithstanding. Therfore cold and drie persones either it touched not at all, or very fewe, and that with no danger: such I say as beside their complexion,

Lij.

Whiche

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(Whiche is so harde to finde in any man cracte and simple, as cracte helthes) Were annoied with some corrupt humoures & spirites, & therfore mete by so moch to receiue it, & that by good reaso. For nothing can naturally haue power to do ought against any thing, excepte the same haue in it selfe a disposition by like qualities to receiue it. As the cause in the fote cannot trouble the flanke and leue the knee (the mean betwixte) except there were a greater consent and likenes of nature in sufferance (whiche we call sympathian) betwixte those then thother. For fire refusynge stones, canne burne hardes, strawe, stiches and charcole, oile, ware fatte, and seacole, except these same first of al wer apte, and by conuenient qualities disposed to be enflamed and burned. For any man goeth about to burne water, because the qualities thereof be contrary, and the body disposed to the like of fire. By whiche reason it may also be perceiued, that the venemouse qualitie of this corrupt
aire is

is hote and moiste. for it redly infecte the lyke complexions, and those nypgh vnto theim, and the contrary not at all, or hardly: & easely doth putrify, as doe the Southe wyndes. Therefore next vnto those colde and drye complexions, olde men escaped free, as like to theim by age: and children, as boide of replecion consumed by their great hete, and therefore alwaies redy to eate. But in this disease the subtile humour euill and abundant in full bodie fedynge y^e spirites, is more to be noted then the humour complexional, whiche notwithstanding, as an helper or hinderer to y^e same, is not to be neglected. For els it should be in all countries and persones indifferently, wher all complexiones be. The thirde and laste reason is, y^e they which had thys sweat sore with perille or death, were either men of welthe, ease, & welfare, or of the pooer sorte such as wer idle persones, good ale drinkers; and Tauerne haunters. For these, by y^e great welfare of the one sorte, and large

L.ij. d.iii.

A Counsell against

Drinking of thether, heped vp in their bodie moche euill matter: by their ease and solenes, coulde not waste and consume it. A confirmation of this is, that the laborouse and thinne dieted people, either had it not, because they dyd eate but litle to make the matter: or with no greate greife and danger, because they laboured out moche thereof. Wherefore vpon small cause, necessarily must folowe a smal effecte. All these reasones go to this ende, that persones of all contries of moderate and good diet, escape thys Englishe Ephemera, and those be onely vexed therewith, whiche be of immoderate and euill diete. But why? for the euill humores and corrupte aier alone? No. for the pestilence and not the swet should rise. For what then? For y impure spirites corrupte in theim selues and by the infectiue aier. Why so? for that of impure and corrupte humores, whether thei be blode or others, can rise none other then impure spirites. For euery thyng is suche as that
Wherof

whereof it commeth. Now, that of the beste and fineste of the blode, yea in corrupte bodics (whyche beste is nought) these spirites be ingendred and fedde, I before expressed. Therfor who wyl haue them pure and cleane, and him selfe free from sweat, muste kepe a pure and cleane diete, and then he shalbe sure.

Infection by the aier, and impure spirites by repletion thus founde and declared to be the causes of this pestilente sweate or Englishe ephamera, lette vs now see howe we maye preserve our selues from it, and howe it may be remedied, if it chaunce, wpth lesse mortalitie. I wpll begynne wpth preservation. That most of all dothe stande in auoidyng the causes to come of the disease, the thynges helping forward the same, & remouyng that whiche is alredy had & gotten. Al be done by the good order of thynges perceiving to the state of the body. Therfore I will begin with diete wher I lefte, & then go furth with aier, where I bes

The preseruation.

L. ii. game in

A Counsell against

in treatyng the causes, and declare the
waie to auoide infection, and so furthe
to the reste in order. **Who** that
lustethe to lye in quiete suretie, out
of the sodaine danger of this Englishe
ephemera, he aboute all thynges, of
litle and good muste eate & spare not.
the laste parte wherof wyl please well
(I doubt not) vs Englishe men: the
firste I thinke neuer a deale. Yet it
must please theim that entende to lye
without the reche of this disease. So
doyng, they shall easely escape it. For
of that is good, can be engendred no
euill: of that is litle, can be gathered
no great store. Therfore helthful must
he nedes be and free from this disease,
that vse the this kinde of liuyng and
maner in dietyng. An example hereof
may the wise man Socrates be, which
by this sorte of diete escaped a soxe pes-
tilence in Athenes, neuer slepyng ne
keppng close him selfe from the same.
Truly who will lye accordyng to
nature and not to lust, may with this
diete be well contented. For nature is
pleased

pleased with a litle, nor seeketh other
then that the mind boide of cares and
feares may be in quiete merily, and the
body boide of grefe, maye be in life
swetly, as Lucretius writeth. Here
at large to runne out vntill my breath
wer spent, as vpon a common place, as
gainst þe intemperance or excessive diete
of Englande, thincummodities & dis-
pleasures of the same many waies: and
contrarie, in commendation of meane
diete and temperance (called of Plato
sophrosyne, for that it cōserueth wis-
dome) and the thousande commodities
therof, both for helthe, welthe, witte,
and longe life. Well I might, & lo: my
laboure: such be our Englishe facions
rather then reasones. But for that I
purpose neither to wright a longe
worke but a shorte counsell, nor to
wey the readers with that they luste
not to here, I will lette that passe, and
moue the that desire further to knowe
my mynde therein, to remember that
I sayd before, of litle & good eate and
spare not, wherby they shall easely
A.v. perceiue

A Counseill against

perceiue my meanyng. I therefore go furth with my diete, wherein my counseill is, that the meates be helthfull, and holisomly kylled, sweetly saued, and wel prepared in rostynge, sethynge, baking, & so furth. The bread, of sweet corne, wel leuened, and so baked. The drinke of sweete malte and good water kyndly brued, without other drasse now a daies vsed. No wine in all the tyme of sweatyng, excepte to suche whose sickenes require it for medicin, for fere of inflampnge & openynge, nor except þ halfe be wel soden water. In other tymes, old, pure, & smal. Wishing for the better executiõ hereof & ouersight of good and helthsome victalles, ther wer appointed certein masters of helth in euery citie and toun, as there is in Italie, whiche for the good order in all thynges, maye be in al places an example. The meates I would to be beale, muttone, kidde, olde lambe, chekyn, capone, henne, cocke, pertriche, pheasane, felfare, smal birdes, pigeon, pong pecockes, whose fleiþe by a certine

treine natural & secrete propertie neuer
putrefie, as hath bene proued. Tonies,
porke of meane age, neither fatte nor
lean, the skynne takē awape, roste, &
eatē colde: Tartes of prunes, gelies of
beale & capone. pong bese in this case a
litle poudered is not to be dispraised,
nor new egges & good milke. Butter
in a moynpng with sage and rewe fast;
punge in the sweatepunge tyme, is a good
preseruatiue, beside that it nourisheth.
Trabbes, crauelles, picrel, perche
ruffe, gogion, lampreis out of grauelly
riuers, smeltes, dace, barbell, gornard
whitpung, soles, flunders, plaice, mil-
lers thumbes, minues wth such others,
sodde in water & vinegre wth rosemary
time, sage, & hore maces, & serued hote.
Peaswete salte fische and linge, for the
saltes sake wastpunge y^e humores ther-
of, which in many frethe fishes rema-
ine, maye be allowed well watered to
thē that haue non other, & wel lyke it.
Nor all fishes, no more then al fleshes
be so euil as they be takē for: as is wel
declared in physik, & approued by the
olde

A Counseill against

olde and wise romaines moche in these
fishes, lusty chartusianes neuer in
fleshes, & helthful pooze people more
in fishe then fleshe. But we are now
a daies so butwisely fine, and womanly
delicate, that we may in no wise touch
a fishe. The olde manly hardnes,
stoute courage, & painfulness of Eng-
lande is vtterly driuen awaye. in the
stede wherof, men now a daies receiue
womanlines, & become nice, not able
to withstande a blaske of wynde, or re-
siste a pooze fishe. And children be so
brought vp, that if they be not all daie
by the fire with a toste and butire, and
in their furies, they be streight sicke.

Sauces to metes I appoint firste a:
bone all thynges good appetite, and
next Olives, capers, iuse of lemons,
Barberies, Pomegranetes, Drenges
and Sozel, veriuse, & vineigre, iuse of
vnrype Grapes, thepes or Goseberies.
After mete, quinces, or marmalade,
Pomegranates, Drenges sliced eaten
with Suger, Succate of the pilles or
barkes therof, and of pomecitres, olde
apples

apples and peres, Drunes, Keisons
Dates & Nattes. figges also, so they
be taken before diner. els no frutes of
that pere, nor rawe herbes or rotes in
sallattes, for that in suche times they
be suspected to be partakers also of
the enfected aire.

Of aire so muche I haue spoken be
fore, as apperteinethe to the declaras
tion of enfection therby. Nowe I wol
advise and counseill howe to kepe the
same pure, for so moche as may be, or
lesse enfected, and correcte the same cor
rupte. The first is done in takynge a
way causes of enfectio. The seconde,
by doyng in all pointes the contrary
thereto. Take awaye the causes we
maye, in dampng ditches, auoidynge
cariōs, lettynge in open aire, shunning
suche euil mistes as before I spake of,
not openynge or sturynge euill bre
thynge places, landynge muddie and
rotte groundes, buryeng dede bodpes,
keppng canelles cleane, sinkes & eas
ynge places sweate, remouynge donger
hilles, bore and euil sauourynge thyn
ges,

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ges, inhabityng high & open places,
close towarde the south, shutte to-
ward the winde, as reason wil & expe-
rience of. M. Varro in the pestilence at
Corcyra confirmethe. Correcte in do-
yng the contrary we shall, in dyspenge
the moiste with fyres, either in houses
or chambers, or on that side the cities,
townes, & houses, that lieth toward
the infection and wynde commyng to-
gether, chesely in moynynges & eue-
nynges, either by burningg the stubble
in the felde, or windfallnynges in the
woodes, or other wise at pleasure. By
which policie skilful Aeron deliuered
Athenes in Grecia, and diuine Hippo-
crates abderā in Thracia fro y pesti-
lence, & preserved fro the same other the
cities in Greece, at diuerse times copyng
with the wynde fro ethiopia, illyria
& paxonia, by putting to the fires wel
smelling garlādes, floures & odoures,
as Galene and Soranus wyte. Of like
pollicie for purgynge the aier were the
bonfires made (as I suppose) fro long
time hether to bled in y middes of sum-
mer,

mer, and not onely for vigiles. In confortyng the spirites also, and by alteryng the aier with swete odoures of roses, swete perfumes of thesame, rosemary leaues, bales, and white sanders cutte, a fewe cloues steeped in rose water and vinegre rosate, the infection shalbe lesse noious. With the same you maye also make you a swete house in castyng it abrode therein, if firste by auoidyng the rushes and duste, you make the house cleene. Haue alwaies in your handkercher for your nose and mouth, bothe with in your house and without, either the perfume before saide, or vinegre rosate: and in your mouth a pece either of setwel, or of the rote of enula campana wel steeped before in vinegre rosate, a mace, or berie of Juniper. In wante of suche perfumes as is before saide, take of mirche & drie rose leues of eche a lyke quantite, with a litle franke encense, for the like purpose, and caste it vpon the coles: or burne Juniper & their beries. And for so moche as clenelines is a great help to helth

A Counsell against

helthe, mine aduise is, that all your
clothes be swete smellynge and cleane,
and that you washe your handes and
face not in warme water, but with
rose water and vinegre rosate colde.
or elles with the faire water and vine-
gre wherein the pilles or barks of
oranges and pomegranates are sod-
den: or the pilles of pomecitres & soze-
l is boiled. for so you shalle close the
pores agens the ayre, that it redily
entre not, and cole and tempre those
partes so washed, accorpyng to the
right entente in curpyng this disease.
For in al the discusse, preservatiō, and
cure of thys disease, the cheefe marke &
purpose is, to minister suche thynges
as of their nature haue the facultie by
colpyng dryenge and closyng, to resiste
putrefaction, strength and defende the
spirates, comforte the harte, and kepe
all the body agens the displeasure of
the corrupte aire. wherfor it shal be
wel done, if you take of this cōposition
folowpyng every mornpyng the weight
of .ij. lb. in .vi. sponesfulles of water

or tulleppe of Sozel, & cast it vpon po:
ur meate as pepper. ℞. seīs citri, ace:
tos, ros. rub, sādā. citrin, ān, 3. i, bo:
li armeni oriētal. 3. i. s, terr. sigil. 3. s,
margarit. 3. i, fol. auri puri. n^o. iiii,
misce. & f. pul. diuidatur ad pōd. 3. s.

Or in the steede of this, take fasting the
quantitie of a small bene of Michrida:
tum or Venice triacle in a sponesful of
Sozel, or Scabious water, or by the
selfe alone. And in gopng abroad, haue
in poure hande either an handkercher
with vinegre and rose water, or a litle
muske balle of nutmegges, maces, clo:
ues, saffrō, & cinamome, of eche the wei:
ght of ii. d. finely beatē. of mastike the
weight of ij. d. ob. of storax. v. d. of lada:
ne. x. d. of Ambre grise. vi. graines, of
Muske. iiii. graines dissolued in ryght
Muscadell: tempre al together, & make
a balle. In want of Michridatum or
suche other as I haue before mencio:
ned, vse dayly the Syrupes of Dome:
granates, Lemones, and Sozell, of
eche half an vnce, with as muche of the
watres of Tormentille, Sozell, and
D. i. d. ias

the Sweat.

Dragones, fasting in the morning, and one houre before supper. A toste in viz negre or veriusse of Grapes, With a litle poulder of Cinamome and Settes welles caste vppon it. Or two figges With one nutte carnelle, and tenne leaues of rue in eche, and a litle salt. Or boultre, rue, and sage, With breade in a morning eaten nexte your harte, be as good preseruatiues, as there be easpe to be hadde. These preseruatiues I here appointe the more willingly among many others further to be fetched, because these maye easelie be hadde, as at hande in neede, which now to finde is my most endeuour, as moste fruitfulle to whome I write. And this to be done I counsaile in the sickenesse tyme, when firste you heare it to be comming and begonne, but not in the fitte. Alwayes remembryng, not to go out fastinge. For as Cornelius Celsus wyrtethe, Wenime or infection taketh holde muche soner in a bodie yet fastinge, then in the same not fastinge. Yet this is not so to be
vn;

vnderstande, that in the moynynge
we shal streight as our clothes be on;
Russe our bellies as fulle as Englyshe
menne, (as the frenche man saith to
our shames,) but to be contente with
oure preseruatiues, or with a litle me-
ate bothe at breakfaste (if custome and
nede so require) dynner and supper.
For other wise nature, if the disease
shoulde take vs, shoulde haue moze a
doe agaynst the full bealy and scarce
disease, then it were able to sus-
teyne.

A streete diete and aper followethe fil-
ling or emptieng. Of filling in the na-
me of repletiō I spake before. Of empti-
eng, I will now shortly write as of a
thing very necessary for the conserua-
tion of mannes healthe. For if that
whiche is euell within, be not by good
meanes & wayes wel fet oute, it often
times destroyeth the lpe. Good me-
anes to fet out the euell Russe of the
body be two, abstinence, & auoydance.

Abstinence, in eatynge and dryn-
kyng litle, as a litle before I sayed;

D.ij. and

the Sweat.

and seldome. For so more goeth a waie
then comethe, and by litle and litle it
wasteth the humours & drieth. Ther
fore (as I wiene) throughe the coun-
seil of Physike, & by the good ciuile,
& politique ordres, tēding the wealth
of many so much geue to their bellies
to their own hurtes & damages, not a-
ble for wāt of reaso to rule the selues,
& therby enclined to al vices and dise-
ases: for thauoiding of these same, in-
crease of vertue, witte and health, sa-
uing victualles, making plenty, auoy-
ding lothesomenesse or wearinesse, by
chaunge, in taking sometime of that in
the sea, and not alwaies destiteng of
the lande, an ordre (without the whiche
nothing can stand) and comon wealth,
dayes of abstinence, and fasting were
firste made, and not for religion onely.

Auoidance, because it cannot be safe-
ly done withoute the healpe of a good
Physicien, I let passe here, expressing
howe it shoulde bee done duelpc ac-
cordinge to the nature of the disease
and the estate of the personne, in an
other

oether booke made by me in Latine
vppon this same matter and disse-
ase. Who therfore lusteth to see more,
let him loke vpon that booke. Yet here
thus much wil I say, that if after eua-
cuation or auoiding of humors, the po-
res of the skinne remaine close, and þe
sweating excrement in the fleshe con-
tinueth grosse (whiche thinge howe to
know, hereafter I will declare) then
rubbe pou the person meanelly at home,
& bathe him in faire water sodden with
fenel, Chamemil, Rosemarpe, Mal-
lowes, & Lauendze, & last of al, powre
water half colde ouer al his body, and
so dry him, & clothe him. Al these be to
be don a litle before þe end of þe spring,
that the humours may be seattered, and
at rest, before the time of the sweating,
whiche cometh comunly in somer, if it
cometh at al. For the tormoiling of the
body in that time when it ought to be
most quiete, at rest, and armed against
his enemy, liketh me not beste here, no
more then in the pestilence. Yet for the
presente neede, if it be so thoughte good

D. liij. to

the Sweat.

to a learned and discrete Physicien, I
condescend the rather. For as in thys,
so in alle others before rehearsed,
I remytte you to the discretion of
a learned manne in phisike, who maye
iudge what is to be done, and how, ac-
cording to the present estate of poure
bodies, nature, custome, and propriety,
age, strength, delyghte and qualitie,
tyme of the yeare, With other circum-
staunces, and thereafter to geue the
quantitie, and make diuersitie of hys
medicine. Other wise loke not to recei-
ue by this booke that good which I en-
tend, but that euell which by your owne
folp you vndiscretelye bring. For
good counsell may be abused. And for
me to write of euery particular estate
and case, whiche be so manye as there
be menne, were so great almost a busi-
nes, as to numbre the sandes in the sea.
Therefore seeke you out a good Physi-
cien, and knowen to haue skille, and at
the leaste be so good to your bodies, as
you are to your hosen o: shoes, for the
wel making o: mending wherof, I doe
ubte

abt not but pou wil diligently searche
out who is knowē to be the best hosier
or shoemaker in the place where pou
dwelle: and sūe the vblearned as a pe-
silence in a comune wealth. As simple
women, carpenters, pewterers, bras-
ers, sopeballe sellers, pulters, hoste-
lers, painters, apotecaries (otherwise
then for their drogges.) auauunters thē
selues to come from Dole, Constanti-
nople, Italie, Almaine, Spaine, fra-
unce, Grece and Turkie, Inde, Egypt
or Turp: from y^e seruice of Emperou-
res, kinges & quenes, promising helpe
of al diseases, yea vncurable, with one
or twoo drinckes, by waters sūe mo-
nethes in continuall distillinge, by
Aurum potabile, or quintessence,
by drinckes of great and hygh prices,
as though thei were made of the sūne,
moone, or sterres, by blessinges and
Blowinges, Hypocriticall prapen-
ges, and foolyshe smokynge of shirtes
Smockes and kerchieffes, wyth suche
others theire phantasies, and mocke-
ryes, meaninge nothinge els but to
D. iij. abuse

the Sweat.

abuse your light belieue , and scoyne
you behind your backes with their me
dicines(so filthie, that I am ashamed
to name them) for your single wit and
simple belief, in trusting the most, whi:
che you know not at al, and vnderstand
least: like to them whiche thinke, farre
foules haue faire fethers , althoughe
they be neuer so euell fauoured & foule:
as thoughe there could be so con;
ning an Englishman, as a foolish run;
ning stranger, (of others I speake not)
or so perfect helth by honest learning,
as by deceitfull ignorance. For in the
erroure of these vnlerned, reasteth the
losse of your honest estimation, diere
bloude, precious spirites , and swiete
lyfe, the thyng of most estimation and
price in this worlde, next vnto the im;
mortal soule.

For consuming of euell matter with;
in , and for making our bodies lustie ,
galiard, & helthful, I do not a litle co;
mend exercise, whiche in vs Englishe
men I allowe quick, and liueth: as to
runne after houndes and haukes , to
shote

shote, wrastle, play at Tēnes and weapons, tolle the winde balle, skirmishe at base (an exercise for a gentlemanne, muche vled among the Italianes) and baughting vpon an horse. Bowling, a good exercise for women : casting of the barre and camping, I accompt rather a laming of legges, then an exercise. Yet I vtterly reprove them not, if the hurt may be auoyded. For these a conueniente tyme is, before meate: due measure, reasonable sweatinge, in al times of the yere, sauing in the sweatinge tyme. In the whiche I allow rather quietnesse then exercise, for opening the body, in suche persons specially as be liberally & freely brought vp. Others, except sitting artificers, haue their exercises by daily labours in their occupatiōs, to whom nothing niedeth but solace onely, a thing conuenient for euery bodie that lusteth to liue in helth. For els as nō other thing, so not healt he canne be longe durable. Thus I speake of solace, that I meane not Idlenesse, wishing alwayes no
D. v. man

the Sweat.

man to be idle, but to be occupied in
some honest kinde of thing necessary in
a comon welth. For I accompt the not
worthie meate & drinke in a comon welth,
if be not good for some purpose or ser-
uice therin, but take the rather as bur-
dennes vnpofitable and heaupe to the
pearth, men bozne to fille a numbze on
ly, and wast the frutes whiche therthe
doeth geue, willing soner to fiede the
Lacedemonians old & croked asse, whi-
che labored for the liuing so long as it
coude for age, then fuche an idle En-
gishmanne. If the honeste and
profite of honeste labour and exercise,
conseruation of healthe, preservation
from sickenesse, maintenaunce of lyfe,
aduauncement, safety from shamefull
deathes, defence from beggerpe, dyl-
pleasures by idlenesse, shamefulle dis-
eases by the same, hatefulle vices,
and punishmente of the immortalle
soule, canne not moue vs to reasona-
ble laboure and exercise, and to be
profitable membyes of the commune
welthe, let at the least thame moue vs,
sepng

seeing that other country menne, of no-
ught, by their owne witte, diligence,
labour and actiuitie, can picke oute of
a cast bone, a wretched strawe, a lychte
fether, or an hard stone, an honeste ly-
uinge: No; ye shal ever heare theym
say, alas master, I haue no occupaciō,
I must either begge or steale. For they
can finde other meanes betwene these
two. And forsomuche as in the case
that nowe is, miserable persons are to
be relieved in a cōmon welth, I would
wishe for not favouring the idle, the
discretion of. Marc. Cicero the romas
ine were vsed in heaping them: Who
wolde compassion should be shewed v-
pon them, whome necessitie compelled
to do or make a faute: & no cōpassion v-
pon them, in whome a faulte made ne-
cessitie. A faulte maketh necessitie, in
this case of begging, in them, whyche
might labour and serue, & wil not for
idleness: and therfore not to be pitied,
but rather to be punished. Necessitie
maketh a fault in the, whiche wold la-
bor & serue, but cānot for age, ipotēcy.

the Sweat.

or sickenes, and therfore to be pitied & relieved. But to auoyde punishment & to shew the waye to amendment, I would again wishe, & forsomuch as we be so euell disposed of our selves to our own profites and comodities without help, this old law were renewed, which forbiddeth the nedy & impotent parentes, to be releued of those their welthie chyl dren, that by theym or their meanes were not broughte vpp, eyther in good learning and Science, or honeste occupation. For so is a man withoute science, as a realme withoute a kyng. Thus muche of exercise, and for exercise. To the which I wolde now lopne honeste companie betwene man and woman, as a parte of natural exercise, and heape to & emptieng & lightning the bodie in other tymes allowed, in this sweating tyme for helthes sake, & for feare of opening the bodie, and resolving the spirites, not approued, but for dout, that wlengthing the booke, I shold wey & reader. Therfore I let & passe & come to sleeping & waking, whiche

the without good ordre, be gretly hurt
ful to the bodie. For auoiding the whi
che, I take the meane to be best, and as
gainst this sweate moste commendable.
But if by excesse a man must in epyther
part offend, I permit rather to watch
to muche, then to lie in bedde to longe:
so that in watchinge, there be no way
to surfetting. Al these thinges duez
ly obserued, and well executed, whi
che before I haue for preservation
mencioned, if more ouer we can sette a
parte al affections, as fretting cares &
thoughtes, dolefull or sorowfull ima
ginations, vaine feares, folyshe loues,
gnawing hates, and geue oure selues
to lye quietly, frendlie, & merily one
with an onther, as men were wont to
do in the old world, whē this countrie
was called merve Englande, and eue
ry man to medle in his owne matters,
thinking theim sufficient, as thei do in
Italpe, and auoyde malpce and dissenz
cion, the destruction of commune we:
althes, and priuate houses: I doubt
not but we shall preserve oure selues,
both

the Sweat.

bothe from this sweatinge syckenesse,
and other diseases also not here purpo
sed to be spoken of.

The cure of
remedy.

But if in leaninge a parte these or
some of them, or negligently executing
them, it chaunceth the disease of swea
ting to trouble our bodies, then pass
inge the bonds and compasse of preser
uation, we must come to curation, the
way to remedie the disease, & the third
and last parte (as I first sayed) to be en
treated in this booke. The principalle
entente herof, is to let out the venime
by sweate accordinge to the course of
nature. This is brought to passe safe
ly two waies, by suffering and serving
handsomly nature, if it thruste it oute
readily and kindly: and helping natu
re, if it be letted, or be weake in expel
linge. Serve nature we shall, if in
what time so ever it taketh vs, or
what so ever estate, we strenghte lay
vs downe vppon our bedde, yf we be
vp and in our clothes, not takynge
them of: or lie stille, if we be in bed out
of our clothes, laying on clothes both
wayes

Wayes, if we waunte, reasonably, and not loadinge vs therewith vnrreasurably. Thus laped and couered, we must endeuoure our selues so to continue wth al quietnes, & for so much as may be without feare, distruste, or faintheartednesse, an euell thinge in al diseases. For suche surrendre and geue ouer to the disease without resistance. By whiche occasion manye more died in the fyrste pestilence at Athenes, that I spake of in the beginnyng of thys boke, then other wylde should. Dure keepers, friends and louers, muste also endeuoure theym selues to be handesome and diligente aboute vs, to serue vs redilpe at al turnes, and neuer to leaue vs duringe foure and twentie houres, but to loke welle vnto vs, that neyther we caste of oure clothes, nor thruste out hande or foote, durynge the space of the saide foure and twentyp houres. For albeist the greate daungere be paste after twelue houres, or fourtene, the laste of trial, yet many die afre by to muche boldenes, when

the Sweat.

When thei thinke theim selues most in
suretye, or negligence in attendaunce,
when they thinke no necessitie. Where-
by it is proued that without dout, the
handsome diligence, or carelesse negli-
gence, is the sauing, or casting awaye
of many. If. i. be taken in one bed, let
them so continue, althoughe it be to
their vniquietnesse. For feare wherof,
& for the more quietnesse & safetie. ve-
ry good it is durpng all the sweating
tyme, that two persones lye not in one
bed. If with this quietnes, diligēce,
and ordre, the sicke do kindely swea-
te, suffre them so to continue, without
meate all the. xxiij. houres: withoute
drinke, vntil the fifth houre, if it maie
be. Alwayes taking hede to them in
the fourth, seuenth, nineth, & eleuenth
houres speciallly, and fourtenth also,
as the laste of triall and daungier, but
of lesse in bothe. For these be most pe-
rilous, as I haue obserued this pere in
this disease, hauing y^e houres iudicial,
as others haue their dayes, and ther-
fore woyle to geue anye thinge in, for
troubling

troublyng nature standyng in trialle.
Yet wher more daunger is in forbear-
yng then in takyng, I counseill not to
spare in these howyes to do as the case
requirerh with wisdom & discretion,
but lesse then in other howyes. In
the fifthe howre geue them to drinke
clarified ale made onlly doulcet with a
litle suger, out of a cruet, or glasse
made in cruet facion, with a nebbe, for
feare of rasyng thei selues to re-
ceiue the drinke offered, & so to let the
sweat, by the aper strykyng in. But
if the sicke on this wise beforesaid ca-
not sweate kyndly, then nature must
be holpen, as I sayd before. And for so
moch as sweat is letted in this disease
fower waies, by disorder, wekenes
of nature, closenes of the pores in the
skinne, & grosnes of the humoures: my
counseil is to auoide disorder by suche
meanes as hetherto I haue taught,
and next to open the pores if they be
close, and make thinne the matter, if it
be grosse, and prouoke sweat, if nature
be weke. Those pou shal doe by gentle
E. i. rubbynges

A Counsell against

rubbynges, this by warme drinckes as hereafter streight I will declare. And for that euery man hath not the knowlege to discern which of these is the cause of let in sweatpng, I wil shewe you plainly howe to do with moste suretie and lesse offense. I Wpll beginne with wekenes of nature. Therefore remember well that in treatpnge the causes of this disease, I sayed that this sweate chauncethe comonly in theim of the mydde age and beste luste, the infection haupng a certein concordance, or conuenance with the corrupte spirites of theim more then others. Knowe agayne that nature is weke, if. waies, either in the selfe, or by the annoiance of an other. In the selfe, by wante of strength consumed by sicknes or other wise. By annoiance of an other. When nature is so ouerlaid with the quantitie of euill humours that it can not stirre. Wetwene thes two set poure witte, and se whether the persõ be lustye or sickly. If he be lustye, vnderstande that the sweat doth

both not stoppe for wekenes of nature
in it selfe. Then of necessitie it must be
for some of thother causes. But for
whiche, thus knowe. Consider whe-
ther the lusty person were in fogetyme
geuen to moche drynkyng, eatyng and
rauenyng, to moch ease, to no exercise
or bathynges in his helth, or no. If all
these you finde in him, knowe that
bothe nature is weakened by the an-
noiance of the humoures, and that
the skinne is stopped, and the hum-
oure grosse, and that for thys the
sweate is letted. If you finde onely
some of these, and that rauenyng,
annoiance is the cause. If want of ex-
ercise or bathynges, stoppings of
the pores and closenesse, or grosse-
nes of humours, or bothe, be the cause
of not sweatyng. On the othersyde, if
the persõ be sickely, it is easely knowen
that his wekenes consisteth in nature
the self. And for so moche as weke fol-
kes and sicke shal also by other causes
not sweate, consider if in his sickenes
he hath swette moche or no, or hath be

E. y. disposed

A Counsell against

disposed to it and coulde not. If he
neither hath swette, nor coulde sweat
disposed, knowe that closenes of the
skinne, and grosenes of the humour is
the cause. Therfore every thing in his
kynde muste be remedied. Weakenes of
nature, by drinckes prouokynge sweate:
closenes, & grosenes, by rubbynge, as
I said. But be ware neither to rubbe
or geue drinckes, excepte you see cause
as before sayd. For other wise, the one
hindyeth the nature, and thother letteth
out the spirites & wasteth þe strength.
Therefore accordynge, if rubbe you
must, geue to the sicke in to their bed:
des a newe and somewhat harde ker:
chefe, well warmed but not hote, and
bydde theim rubbe all their bodies
ouer therewith vnder the clothes,
neither to moche neither to litle, nor
to harde or to softe, but meanely be:
twene, takynge you hede whiche be a:
bout theim, that by stirrynge their
armes they raise not the clothes to let
in the ayer. This done, if case so re:
quire, geue the a good draught of hote
possette

possette ale made of swiete milke turned with vinegre, in a quarte wherof percelp, and sage, of eche haulte one litle handfull hath bene sodden, wpth iii. flittes of rosemary, ij. fenel rootes cutte, and a fewe hole maces. Alwaies remembreng here, as in other places of this booke, to heate the herbes in a peuter dishe before the fyre, or washe them in hote water, before you putte them in to the posset ale, and that you putte their to no colde herbes at any tyme durynge the hole fitte. Or geue them posset ale hote with rosemary, dittane, & germauder. Or baie berries, anise leades, & calamintes with claret wine sodden and dronke warme. Or white wine with hore and wilde tansy growen in medes sodden therein, and ii. lb. weight of good triacle, dronke hote, or in þe stede of that, wilde tansy, mogwort or feuerfue. These prouoke sweat, may easely be hadde, & be metest for the which haue al þe causes before sayde of lettynge thesame. But specially if for colde and grosse humoures, or

A Counseill against

for closenes of the skinne, the sweate
commethe not furthe. If with one
draught they sweate not, geue them
one other, or .ii. successiuelly, after halfe
one houre betwene, and encrease the
clothes, first a litle aboue the meane,
after, more or lesse as the cause requir-
eth, & make a litle fire in the chamber
of cleue woode, as ashe & oke, with the
perfume of bdellium: or swiet woode,
as Juniper, sprre, or pine, by theim-
selues: remembreng to withdrawe
the fire, when they sweat fully, and
the clothes aboue the meane, by litle
and litle as you laide them on, when
they firste complaine of faintpng. And
after .xii. or .xiiii. houres, some also of
the meane, but one after an other by
halfe one houre successiuelly with dis-
cretion, alwaies not lokpng so moche
to the quantitie of the sweate, as what
the sicke maye saufely beare. And in
suche case of faintpng, suffer compes-
tent open aier to come into the cham-
ber, if the same and the wether be hote,
for smoderpng the patient, by suche
Windows

Windowes as the Wynde liethe not in,
nor openeth to the south. Put to their
noses to smell vinegre and rose water
in an handkercher, not touchynge
them there with so nighe as maye be.
Cause them to lie on their right
side, and bowe them selues forward,
call them by their names, and beate
them with a rosemary braunche, or
some other swete like thynge. In the
Nede of posset ale, they whiche be
troubled with colikes, dropsies, reu-
mes, or suche other moiste euill dis-
eases, chauncing to sweate, may drinke
a good draught of the stronger drinke
of Guaiacum so hote as they can,
for the lyke effecte, as also others
may, not haupnge these deseases, if it
be so redy to them as the other. After
they ones sweate fully, myne aduise is
not to geue any more posset ale, but
clarified ale with suger, durynge the
hole fitte, neither vnrasonably, nor
so ofte as they call for it, neither yet
pinchynge them to moche when they
haue nede, alwayes takynge hede
℞.iiii. not

A Counsell against

not to putte any colde thynge in their
mouthe to cole and moiste them with,
nor any colde water, rose water, or
colde vinegre to their face during the
sweat and one daie after at the leaste,
but alwaies vse warmeth accordynge
to nature, neuer contrariynge the same
so longe as may be. If they raue or be
phrenetike, putte to their nose the
same odour of rose water & vinegre,
to lette the vapoures from the headde.
If they slepe, vse them as in the case
of faintynge I said, with betynge them
and callynge them, pullynge them by
the eares, nose, or here, suffering them
in no wise to slepe vntil suche tyme as
they haue no luste to slepe, except to a
learned mā in phisicke the case appere
to beare the contrary. For otherwise
the venime in slepe continually runneth
inward to y hart. The contrary
hereof we muste alwaies intende, in
prouokynge it outward by all meanes
during the fitte, whiche so longe lasteth
in burnynge and sweatynge, as the
matter thereof hath any sprie or apte
partes

partes therfore. For as great & strong wine, ale, or bere, so longe do burne as their is matter in thein apte to be burned, and then cesse when that whiche remainethe is come againe to hys firste nature: that is, to suche water clere & unsauerp, as either the bruer receiued of the river, or vine of the earth: euen so the body so longe continueth burnynge and sweatynge, as their is matter apte therfore in the spirites, and then leaueth, when the corruption taken of the finest of the euill blode is consumed, and the spirites left pure and cleane as they were before the tyme of their corruption.

This done, and the body by sufficient sweate discharged of the venime, the person is saulfe. But if he by vnruelines & brekynge his sweate, sweateth not sufficiently, the he is in daunger of death by þe venime that doth remaine, or at the leaste to sweat ones againe or oftener, as many hath done, fallynge in thise, sixe tymes, yea, xii. tymes some. If sufficiently the sweate be

E.v.

come,

A Counsell against

come, you shal know by the lightnes & cherefulness of the body, & lanckenes in all partes, by the continuall sweateing the hole daie and out of all partes, whiche be the beste and holsome sweates. The other which come but by tymes & onely in certein partes, or broken, be not sufficient nor good, but very euill, of whose insufficiency, y^e notes learne: a swelling in y^e partes with a blackenes, & a tingling or pricking in the same. Suche I aduise to appointe them selues to sweat againe to ridde their bodies of that remaineth, & abide it out untill they fele their bodies lanke & light, and to moue the sweat as before I said. if the same come not kindly by the selfe. If they cannot forbear meate during y^e space of their fitte, and faste out their .xxiiij. houres, without danger, geue them a litle of an alebrie ouely, or of a thynne caudel of an egge sodden with one hole mace or ij. If they be forced by nature to ease them selues in the meane time, let them do it rather in warme thyetes put into

into them closely, then to arise. After
they haue thus fully swette, con-
uey closely warme clothes into theire
beddes, and bid them wipe themselues
there with in al partes curiously: and
be ware that no aper entre into theire
open bodie (and speciallpe their arme
holes, the openest & rarest parte ther-
of) to let the issue of that whych doeth
remain. The lyke may be done in the
reste of their fitte. With lyke wares
nes, for that clenlinesse comfortethe
nature, and relieueth the patient. If
in duringe ouer the foure and twentye
houres there be thought daungiere of
death without remouing, rather war-
me well the other side of the bedde, and
wil hym to remoue himself into it, the
to take him vp & remoue hym to an o-
ther bed, which in no case mai be done.
For better is a doubtful ware hope,
then a certeine auentured death. The
foure and twenty houres passed dully,
they may putte on theire clothes war-
me, arple, and refreshe thein selues
with a cawdle of an egge swetelpe
made,

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made, or such other meates and sauces reasonably and smally taken, as before I mencioned. And if their strength be sore wasted, let them smelle to an old sweet apple (as Aristotle did by his reporte in the booke de poma) or hotte new bread, as Democritus did, by the record of Laertius in his life, either by it self alone, or dipped in wel smelling wyne, as Maluesey or Muscadelle, & sprinkled with the powder of mintes. Dringes also and Lémones, or suche muske balles as I before described, be thinges mete for this purpose. For as I saied in my. ij. litle bookes in Latine de medendi methodo, of devise to cure diseases, there is no thinge more comfortable to the spirites then good and sweet odoures. On this wise advised how to order your selues in al the time of the fitte, now this remaineth, to exhort you not to go out of your houses for. iij. dayes, or. ii. at the least after the fitte passed, and then wisely, warily, and not except in a faire bright daye, for feare of wounding after great emptinesse

ptinesse, and vnwont aper, or for for-
cing nature by soubdaine strikng in
of the same aier, colde, or euil, in to the
open body. For nature so forced, mak-
eth often tymes a soze and soubdaine
flure, as wel after auoidaunce of these
humores by sweate, (as was this yere
well sene in many persones in diuerse
contries of Englande for none other
cause) as of others by purgation.

Thus I haue declared the begyn-
ning, name, nature, accidentes, signes,
causes, preseruacions, and cures na-
turall of this disease the sweatynge
sickenes, English Ephemera, or pesti-
lent sweate, so shortly & plainly as I
could for y^e comune safty of my good
countrimen, help, relieue, & defence of
the same against y^e soubdaine assaultes
of the disease, & to satisfie the honeste
requeste of my louynge frendes and
gentle acquaintance. If other causes
ther be supernatural, thein I leue to
the diuines to serche, and the diseases
thereof to cure, as a matter with
out the compasse of
my facultie.

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